A

Juſt Cenſure

OF

Francis Bugg's

ADDRESS

TO THE

Parliament

Againſt the *QUAKERS.*

Publiſhed by, and in behalf of the ſaid People.

By evil Report and good Report: as Deceivers, and yet True, 2 Cor. 6. 8.

LONDON,

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TO THE READER.

IT is certainly very unreaſonable that any ſhould be denied the liberty of Wording their own Belief, ſince there is nothing more Juſt than that Peoples Faith ſhould be taken at their own hands; *for how elſe can it be theirs? And yet it is the Diſadvantage we lie under, that our Enemies will not let us believe what we do believe, leſt they fail of their Ends, which is to make us in the Wrong,* whether we are or no.

All other Perſwaſions have the Happineſs of being taken upon their

own Confeſſions; but we, alas, at our Adverſaries Perverſions: Tho' where Premiſes are not agreed, Concluſions can never be juſt. The firſt Queſtion between Us and our Oppoſers, *is not about what is* Sound, *but what we* Believe; *and that it ſeems, muſt not be of our own giving, but of our Adverſaries ſtraining: The moſt Intolerable of Impoſitions, that any one ſhould anſwer for the Faith that is not theirs. Yet ſo it is where one Man's Comments is to go for another Man's Belief, which makes it plain to the Judicious Inquirer, ſome People will not allow that any Good can come out of our* Nazareth, *and are much more fearful we ſhould be in the* Right *than in the* Wrong.

And

And as they treat our Principles, ſo they do our Practices; for if we collect Money to relieve the Exigencies of our Poor, it ſhall be rendered a Fund for Rebellion: And our Monthly, Quarterly and Yearly Meetings, conſtituted for the Promotion of Peace, Piety and Charity, muſt be interpreted an Imperium in Imperio, *a Deſign no leſs than to ſuperſede the Laws and Sovereignty of the Kingdom. One while we ought to be ſuppreſs'd, as a Confuſed and Immethodical People; another time, becauſe we have Meetings of Church Order and Authority. In ſhort, rather than fail, our very Virtues muſt be made our Vices, by the ſame Figure that our bleſſed Saviour was ſaid by the envious*

vious Jews, to caſt out Devils by Beelzebub *the Prince of Devils.*

And indeed any Candid and Judicious Perſon, who has read the Books lately publiſhed againſt us, muſt ſee ſo much of this Spirit prevail, as to think we might have ſaved our ſelves the pains of this, and our other Anſwers: But leſt our Silence ſhould be miſtaken for our Guilt, and F. Bugg's *aſſurance, in his Addreſs, paſs for Truth; we have perſwaded our ſelves once more to beſtow an Anſwer upon him, which we recommend,* Reader, *to thy Impartial Peruſal.*

Bugg's

A *Juſt Cenſure*, &c.

THE ſingle Conſideration that could induce us to take any notice of ſo *Scurrilous* as well as injurious a *Paper*, as that which was preſented to the *Lords* and *Commons* againſt us (the People called *Quakers*) by *F. Bugg*, is, leſt the Confidence and Solemnity of the *Addreſs*, ſhould give it any Weight with thoſe that know neither him nor us; for to others this *Defence* would be wholly unneceſſary; this troubleſome Man being neither honeſt to his own Conſcience, nor juſt to Us and our Profeſſion, in his Attempts againſt us. To know this Satisfactorily, it is only needful to conſider the *Man*, and the *Merit* of his *Paper*, equally *Confident* and *Abuſive*, and then our *Reader* will be able to determine, if we are that pernicious People to Religion and Civil Society, he would repreſent us,

and He that *Convert*, *Patriot* and *Reformer*, he vainly ſets up for, in his buſie *Work* againſt us. But we muſt premiſe, leſt we ſhould be miſunderſtood, that we would not be thought to *Excuſe* our ſelves from ill things, if guilty, becauſe He and his Abettors are *Ill Men*; for that will not *Excuſe* us, though it ought to rebate their *Credit*, where a Point depends upon their *Veracity*. For we will allow, that what an *Ill Man* alledges, when it is upon *good Authority*, is *Valid*, though he be not; yet where a Witneſs is found *falſe*, there is Reaſon to ſuſpect, if not *disbelieve* him in all the reſt. However, let every thing have its due Weight, and we will abide the Conſequence of ſo fair an Inquiry; Knowing that we are abuſed where we are made Criminal.

Firſt, Then we ſay, that this Man acts not upon Principle, but *Prejudice*; not of Conſcience, but *Envy* and *Intereſt*: And if this appear, to be ſure it muſt weigh much againſt him with all *Candid Spirits*. Now, that this is the Caſe, let it be conſidered, that after a long and ſober *Profeſſion* of the *ſame Judgment* with us, he Revolted from us, as he confeſſeth, not for any Diſſatisfaction

with

with us about our *Principles*, relating either to *Faith* or *Worſhip* (the uſual reaſon for changing of Communions) on the contrary, he ſeem'd to Cool towards us, becauſe we did not, in his opinion, adhere to them as ſtrictly as in former times; faulting us for quiting (as he alledg'd) in Practice our Characteriſtick Principle, of directing all Men to the *Spirit of Chriſt in themſelves*, as a ſufficient Guide in Religion, becauſe we, as an orderly People, recommended and preſs'd Good Order and Diſcipline as requiſite to the preſervation of Society. And becauſe we could not gratifie him in all points upon a meer perſonal Difference, with one of our Communion, and that about a Money-matter too, He flings off his wonted Reſpect and Regards, grows *Murmuring*, *Complaining* and *Troubleſome*; finding Faults, his better Mind and Temper never let him ſee before, and takes part with thoſe that would not be under any Rules of Society, for Common Order and Decency in that Relation, or in things that purely regard Converſation, as *Juſtice*, *Peace*, *Charity*, &c. and a ſincere walking according to their Profeſſion. Here he intereſted himſelf as a buſie Advocate for thoſe, as mi-

ſtaking our uſual Plea of *every Man's being left to the Light of Chriſt in the Conſcience, as to Matters that concern Salvation*, would weakly leave every Man in Society to his Freedom, about the External Rules and Orders of that Society, whether he would act in Concurrence or Independently, or act at all: Which naturally diſſolves Society, and brings every Member to an Independency one towards another.

Having made this ſtep himſelf towards Diſ-Unity, he halts here a while, and ſets up for a ſtrict *Walker, according to the Quakers firſt Doctrine*, and a fervent Advocate for it; charging ſeveral of the Elders with too much Indifferency about it, if not Declenſion from their old Fundamental; as if they that had formerly preach'd others *from Man*, to an inward Principle, were now preaching them *to Man* again; and who had before decry'd *Impoſition*, were now become *Impoſers* themſelves. And what was all this for, but becauſe we diſtinguiſhed upon the Extent of our Teſtimony, limiting it to things that concerned Faith and Worſhip? But as to what related meerly to the *Order* and *Decency* of Society, the Concurrence of the

the *Generality* ſhould ſuffice; of which I have already ſpoken, to wit, *Charity*, *Juſtice* and *Concord*, againſt which Conſcience never can be warrantably pleaded.

Here he became an Advocate for them, (in the Name of *Chriſtian-Liberty*) that having ſince ſeen the Miſchief of making that *Plea* in the wrong Place, would ſooner periſh than become One for him in his abuſive (and Self-condemning) Practices againſt us. He then had no Scruple concerning our Belief of the *Trinity*, that it was not full or Expreſs enough, nor about our owning or diſowning either the *Divine* or *Humane Nature* of Chriſt, nor the Vertue and Benefit of his *Death* and Sufferings to *Juſtification*, nor what we hold of the *Reſurrection* of the Dead, or about the Uſe of the *Sacraments*; nor *laſtly* of our Judgment about *Miniſtry* and *Worſhip*: Not one word of theſe things, as the Pretence or *Reaſon* of his *Diſlike* of us, or *Separation* from us, did he ever object. And he knows very well, it is not our way to define theſe things in our *Miniſtry* or Writings, otherwiſe, than as they are left in the Scriptures of Truth, that ſo we may avoid the Dangerous Evil of Curioſity,

riosity, and Superfining upon the Text, which does not only ſet the Head at Work inſtead of the Heart unto Regeneration (the great Requiſite in Religion) but hardly ever fails to occaſion Controverſie and Diviſion, if not Hatred at Laſt, even to *Perſecution* it ſelf; as all time witneſſeth againſt that Practice.

Nor was our diſſatisfaction about theſe things (as he well knows) the *Ground* of our Separation from the National or other Churches, but the Work of God's Grace and Spirit in our Hearts, which alone can make the Living and right Chriſtian and Chriſtian Churches. And ſuch as we are ſenſible, have their Eyes opened, and their Hearts touched and affected with this holy Spirit, we receive and have fellowſhip with; as we diſſent from thoſe, that make not the Work of God's Spirit the Ground of their Miniſtry, Worſhip and Communion; according to that known and weighty ſaying of the Apoſtle, 2 *Tim.* 3. 5. *Having a Form of Godlineſs, but denying* (in Practice) *the Power thereof, from ſuch turn away.* So that notwithſtanding the Buſtle he now makes againſt us, in reference to the aforementioned

Do-

Doctrines, they were *Unconcerned* in the Reaſon of his Separation. For it is not Credible as well as Reaſonable, that he ſhould then palliate his Diſſatisfaction with us (if any he had) in reference to them, ſince he ſhews himſelf ſo ready now to Create Occaſions againſt us. As it is very Probable, that had he been Conſcienciouſly doubtful about any point of Faith, he would often have earneſtly endeavoured our better *Information*, or his own, by Conſciencious Conferences with us to that Purpoſe; which we can boldly ſay, he never did. What a Sort of a *Convert* then muſt this Man be, and what a kind of *Conſcience* has he *Carried* to the *Church* he now embraces? However he *carried Prejudice* againſt us, and has found *Indigency*; and ſome of them have Imploy'd the one, and Supply'd the other; and Doubtleſs while they pay him well, they ſhall have him a ready and *Confident Tool* againſt their *Peaceable* Neighbours.

Nevertheleſs we find it has fared with him as with *Gameſters*, ſometimes *get*, and ſometimes *loſe*; for his *hand* has been *out* a great while, and *waſte Paper* will not pay for *Printing*. Which we

have reaſon to believe is his *Caſe*; ſince his *London-Factors* have ſadly complained of the *Dulneſs* of the Market. For tho his *Cargo* was large, they could get but 50 *Shillings* for him. And to give them their Due, they deſired him to *ſtop* his hand, for they had more already, than they knew what to do with. This (doubtleſs) put his wits to work for a *freſh ſupply*; and we ſee, with the help of the *Bp. of N's Contribution*, the effect of it: And yet when his new *Cloths*, *Horſe* and *Pocket-Mony* for the Expedition are diſcounted, with the many *Books* and *Papers* that were given away at the *Lobbies* of both *Houſes*, his *Harveſt* muſt fall ſhort of his *Expectation*; as (Thanks be to Almighty God) did the *Deſign* ſome had againſt us by thoſe endeavours.

So that it may be truly ſaid of him, he hath ſold himſelf to do wickedly, if the moſt malicious and abuſive Treatment may be called ſo. He is indeed in ſome Reſpects our Excerciſe; but it is our greateſt Trouble that in the End he will bring upon himſelf Deſtruction if he repent not.

We

We are ſorry too, that ſome Men of note in the *Church*, (doubtleſs not altogether of their *Own* Inclination) ſhould turn *Brokers* for the *Books* of ſo *Unconſcientious* a *Convert*, in Order to ſupply him in his *ill Practices* againſt a Body of Sober People, and that are by Law indulged. But that the B. of *N.* ſhould give himſelf the Trouble of miſ-leading People with an *Apocriphal* Story, of this Man's having been Inſtrumental to turn ſeveral *Quakers* from their Errors, as appears by his Recommendatory *Alms-Letter* to the *Clergy* of his Dioceſs, *&c.* in Favour of this *Deſerter*, ſeems to us in no wiſe to become his Better Character. For beſides that the Fact is not True, it cannot be Charity, to ſupport and encourage a Spirit of Envy and Perſecution. He that can reconcile *F. Bugg*'s Work with *Charity*, muſt read the Goſpel *Backwards*, and turn *Turk* in order to be a Chriſtian. And this ſort of buſie and vexatious Work in ſuch Church-men, at this time a-day, but too plainly ſhews they are grown weary of *Liberty* of *Conſcience*, how much ſoever they boaſted themſelves to us of allowing it, at its being ſettled by Law, to leſſen the Kindneſs and Security of the *Liberty* we enjoyed

enjoyed before. For they that are as troubleſome as the Law will permit them to be, want only more Power to be more troubleſome. And we hope we ſhall take the Aim by it, the thing gives us; ſince of ſome Men it may be ſaid, Can a *Black-a-moor change his Skin, or a Leopard his Spots?* There muſt be a Miracle in the Caſe, or it can never be done. But how any *Perſon* of that *Coat* can heartily be Friends to the Preſent *Government*, and Spit in the Face of the *Liberty* that is (as it were) an *Article* of its *Original Contract*, is another Dilemma, I will not ſay *Premunire*, that ſome of them have of late (at beſt unadviſedly) run themſelves into.

We are very far from Concluding and Condemning all that wear it (as too many treat us) by their Unkindneſs and plain Violation of our Lawful Quiet, who too palpably encourage ſome *Renegades* to roar out their Anger at us, while we are *quiet* in the Land; and leaſt of all to ſuſpect the Inclinations of the Government, that has with ſo much Humanity, as well as Regard to *Natural Right*, *added Law to Liberty*. But at the ſame time we would willingly believe, theſe active *Incendiaries*, that are thus flinging their *Bombs* among us (which is indeed a plain

a plain Diſturbance of the *Liberty*, and at leaſt the Seeds of *Perſecution*) are neither many, nor out of the Obſervation of our *Superiours:* We would hope a much better Temper affects the Generality. Yet theſe Actions are but too lively an Inſtance of the *Warm Work* ſuch violent Spirits would renew in theſe poor Kingdoms, if their *Power* did but equal their *Will*, which (we pray) God prevent and defend us from; for that *Day* can never happen to *England*, and a ſevere *Judgment* of *God* not follow it. It were greatly to be wiſhed, that theſe Zealots would turn their Spleen againſt *Sin*, and make *Practice* more their buſineſs than *Opinion* in Religion, eſpecially where *Opinion* does not hinder Practice. It is a Scandal to the very Profeſſion of it to obſerve, what fair Quarter all ſorts of *Enormities* meet with from ſome of them, where a Vertuous Diſſent can find little. And truly it is only want of a due Conſideration in the People, that ſupports the *Credit* of ſuch angry Men ſo much above their *Merit:* For 'tis plain, and but too common too, that they are upheld by their *Character*, rather than their *Virtue*, and are much leſs lov'd, than fear'd.

Laſtly,

Laſtly, we pray our Candid *Reader* to obſerve, that this troubleſome Man, that has thus ſet his *Conſcience* to *Hackney*, hath not obliged the World with any thing new and material. For what he alledges, and his three Seconds, hath been ſaid long before them, and by much abler Pens than his or theirs, as *T. Tombs*, *T. Danſon*, *J. Faldo*, *Steph. Scanderet*, *Tho. Hicks*, *Tho. Jenner*, &c. In which *Controverſies* large *Books* have been exchanged between them and ſome of our *Friends*, about the very Points wherein we have been lately miſrepreſented, by theſe angry People, and which remain in our Vindication *Unconfuted* to this Day. Unleſs any thing be too good for us, and that we are Uncapable of being Injur'd in whatever is ſaid againſt us; and that the beſt Anſwer is none from our Hands; and finally that Accuſation, is *Evidence*; Slander, *Proof*; and Perverſions, *Principles* for which *We* muſt be Accountable. To conclude, we ask no *Favour*, but *Juſtice*, and ſhall take that for a great *One*, if we may have it. We hope for it, and are willing to believe we ſhall not be fruſtrated of our Reaſonable Expectation in our *Reader*. Thus much of the *Man*, and his true *Motives* to *Separation* from us, and of his and his Abettors *Perſecution* of us. Next,

Next, the *Paper:* The Title is, *An Addreſs to the Parliament.* Of which, whether he was the *Author*, or *Hawker* only, it matters little; to be ſure it coſt a *Contribution:* For it cannot be unreaſonable to ſuppoſe, that they that do nothing without Money, ſhould have *Money* for what they do. We ſhall conſider it in the Method of its *Paragraphs.*

I. His *firſt* is a *Plea of Priviledges*, as an *Engliſh-Man*, to diſcover to the *Government*, what may be *Dangerous* to Church or State; and this he ſays, he has done many Years. But while he was an honeſt *Quaker*, and followed his *Family-Affairs* (which ſeemed better fitted to his Capacity, as well his *Duty*) both his *Family* and *Dealers* had Reaſon to entertain a much better Opinion of him. Well, but what ſaid the publick to this mighty *Zeal* for their *Safety?* Why, nothing: A ſad Diſappointment certainly. From whence we muſt needs ſuppoſe the *Government Care*-leſs of their *Safety*, or that his *Work* was not worth their *Notice.* However, it ſeems he has got *Money* from ſome or other for many Years, which was his buſineſs, or without doubt he would have *Waved* his Priviledge long ago. A notable

notable *Priviledge* indeed! to impoſe upon the *Government* malicious *Untruths*, inſtead of *diſcovering dangerous Practices*, and expoſing us to their ſevere Diſpleaſure, whom a publick Good would oblige to protect. Certainly, no Man ever read a Word of ſuch Priviledges in *Magna Charta*, or the *Petition* of *Right*; and to be ſure, not in the greateſt *Charter* of all, the *Bible*

II. His *ſecond Reaſon* for thus treating us, is this; viz. *Becauſe, as in the Quakers ancient Books, ſo in their late; they ſeem to allow of an Excommunication, ſaying, Blame not before Examination; firſt underſtand, and then rebuke.*

Anſwer, But this none can think we would have done, if we were as *Tardy* as he repreſents us. What can be fairer than this? Where is the *Snake in the Graſs* now? Is this hiding or diſguiſing our Principles from Peoples underſtandings? Or is it the *Equivocating Art* and *Affected Obſcurities* we are charged with, ſince it ſeems we challenge a *fair Enquiry*, by his own Confeſſion.

III. His *third Reaſon* is, *Becauſe he does not find the three* Norfolk-*Miniſters intend our Perſecu-*

Perſecution, or any Alteration of the Act of Toleration.

Anſwer, A Tender-hearted Man! What! for no Perſecution, nor Alteration of the Indulgence? And yet pray to have our *Principles and Practices ſuppreſſed?* A new ſort of Moderation: For nothing leſs is the very Title and End of his *Paper*, and their *Books.*

Fourthly, But if he may be believed, he ſays, *It's morally Impoſſible to know what the Quakers Principles are.*

Anſwer, If ſo, how can they be Examined, or rightly Cenſured? Is not that *morally Impoſſible* too? *Parliaments* certainly have other Work to do than to hunt after *Impoſſibilities:* Yet that ſeems to be the *Task* he has impos'd upon them. But though his *Wits* have gone a Woollgathering by his own Confeſſion, we hope other Men find better Imployment for theirs.

The Reaſon he gives for this moral Impoſſibility of underſtanding our Principles is, *Becauſe our Books carry two Faces, and are fitted for the compaſs of all Occaſions*; which he proves thus, *That ſome of our Books are directed only to our Friends; others more at large, both to Teachers and People of other*

other Perſuaſions: And that in one ſort we ſeem to own Jeſus *of* Nazareth *to be the Son of God, and that in the other ſort we deny him to be ſuch.*

Anſwer, But if it be as he ſays, it cannot be morally Impoſſible to underſtand our Writings, while he cites ſuch plain Contradictions from them. And as we think it no Crime to entitule or direct our Papers according to the Subject Matter of them; ſo we cannot but think it a great Contradiction in him to make us to carry *Two Faces*, in reference to our Principles; ſince what he repreſents in the worſt Terms is out of Books, chiefly directed to thoſe that are not of our Communion, which is to be bare-fac'd and candid in the account of our Doctrines, as the very Paſſages he cites (tho' very Partially) evidently prove: So that the Inſincerity he would inſinuate againſt us flees in his Face; ſince, if we were blameable for what we have writ, we can never be blamed for concealing it, which yet is the drift of this 4th Paragraph; the particular Citations injuriouſly made crouded by him together, are conſidered at large by *G. W.* in his Anſwer to two Books lately delivered to the Parliment, by the three *Norfolk-Clergy-*

Clergy-Men and *F. B.* abhorred by us, as by them and him perverted and applied, yet owned by us, the true Scope of the Context, and Intention of the Author conſidered.

V. His *fifth Reaſon* for the Suppreſſion of our Principles and Practices, is, *That* W. Penn, *in his* Defence *againſt the Biſhop of* Cork, *p.* 38. and 79. *means by theſe words, That where the* Quakers *ſeem to differ leaſt from the* Church *of* England, *they differ moſt*, viz. touching the *Engliſh Government*; thereby repreſenting us Enemies, and conſequently expoſing us to it: Whereas it is very plain, that not only the Drift, but the very Words of *W. Penn* ſhew quite another thing; for as he had explained himſelf, as to what he meant, where he ſaid, *As to what we are thought to differ moſt, we differ leaſt*, viz. about the Fundamental Doctrines of Chriſtianity. So when he ſays, *Where we are thought to differ leaſt, we moſt of all differ*. He plainly expreſſes his meaning in thoſe words, to wit, about the Nature and Quality of a true Goſpel Miniſtry and Worſhip. *Civil Government of any ſort or kind, not ſo much as being expreſs'd or meant by him upon that Subject*. An

Abuſe not only groſs, but aggravated by his Impudence; and which is ſuch a meaſure of the Man, that no Perſon with whom Honeſty or Charity have any Reputation, can Patronize his Work.

VI. His *ſixth* and *laſt Reaſon* he makes to be an Inconſiſtency in our Books about Government, that in one ſort of our Books we ſeem to own *Love and Honour the King, yea, to pray for all Men, for Kings and all that are in Authority*; but in other of our Books, that we tell People, *That Kings and Emperors ſprang up in the Night, and among Apoſtate Chriſtians; and that we are againſt the Engliſh Government*, &c.

Anſwer, But he gives us here neither Book nor Author, and unleſs he can prove, it is our Principle to excite People againſt the Civil Government we live under, of what Form, or in what Country ſoever it be, he ſays nothing to the purpoſe; for that only can render us unfit for Protection, which makes Governments unſafe from our Principles; and ſuch we have ever denied; but theſe things are fully anſwered by *G. W.* in his *Truth and Innocency vindicated*; and *Joſ. Wyeth*, in his *Anguis Flagellatus: Or, A Switch for the Snake in the Graſs*; and we think,

think, with ſubmiſſion to better Judgments, that it no way becomes the preſent Profeſſion of this Man, and thoſe that countenance him, to reflect upon us, as Temporizing about Principles of Civil Government. Thus much as to his Reaſons for his procedure againſt us.

The Title of the remaining part of his Sheet, propoſed to the *Parliament*, for our Suppreſſion, is this, *Touching the Quakers Government within the Government, and oppoſite to it, as can be proved from Matters of Fact and Practice.* And the truth of it is, were he as ready at proving, as at calling Names, he would not only deſerve the Conſideration, but the Reward of the Government; but his performance will prove very ſhort of the encouragement he gives; becauſe he founds it upon his Forgery juſt now detected; his words are theſe, *Having obtained the Key to open the Myſtery of* W. P's Myſterium Magnum; *that where we are believed to differ leaſt, we moſt of all differ; I am of* W. P's *mind, that where they are believed to differ leaſt, there they differ moſt of all*; namely, touching *Government.*

Anſwer, His Key muſt be very Fantaſtical, as is his Myſtery; for it is plain

there is none in the Pages he quotes of *W. Penn*'s, and his abuſe of his Words can be no Myſtery, ſince the Perverſion is ſo plain. But he that has violated the Ties of Conſcience for Revenge, can make no ſcruple of leſſer points. Our Deſtruction is the Mark he aims at; and though our Practice for above *Forty Years* proves not only our Conſiſtency with, but Uſefulneſs to Civil Government: Yet as if he were in Earneſt, and Religious too, he breaks forth in this Expreſſion, *If God be not Merciful to us, and Inſpire our Governours with a Godly Zeal, to ſtop the growth of the* Quakers *Government, it may prove like that of* Mahomet, *who ſtuck at nothing till he had over-run the Eaſtern Churches.*

Anſwer, Yet he would be thought no Perſecutor; but 'tis well he is not to be believed: For in one place of his Paper, he urges our Suppreſſion, becauſe of the Inconſiſtency of our unfighting Principles, with the Preſervation of the Civil Government; and here, as well as in other Paragraphs, he preſſes it from a ſuppoſition, *That we, like* Mahomet, *and his followers, ſhould overthrow the Government by force.* So that 'tis plain to ſuch as will give themſelves the trouble of obſerving the Method this Man takes, to render us

both

both odious and dangerous, that he dare give himſelf the latitude of ſaying any thing againſt us, tho it carry the groſſeſt as well as moſt abſurd Contradiction to it ſelf.

For the Import of what he ſays is plainly this, Suppreſs the *Quakers* leſt they beat us and take the Government from us.

Secondly, Suppreſs them becauſe they will not Fight at all.

We bleſs the Name of God, the Experience of thoſe to whom he has addreſſed his Books and Papers, is on our ſide, and conſequently gives the Lie to his unworthy Inſinuations againſt us, and 'tis becauſe Time and our Converſation have worn out the froward and falſe Impreſſions, ſome angry and intereſted People have made upon them, and that we are leſs bug-bears to the Vulgar, and more acceptable with the better ſort that he and other Perſons are ſet at work by ſome private Incendiaries againſt us.

As for his firſt proof, That we are a Government within the Government, and therefore againſt the Government, which is begging the Queſtion, it is not matter of Fact, but matter of Prophe-

cy, *viz. That God will overturn, overturn, King, Princes and States of this World, for Sin and Ungodlineſs, till Righteouſneſs take Place, and prevail with them by the Ruling of Jeſus Chriſt in their Hearts.* This he applies to us in reſpect of our diſowning of the Engliſh Government, whereas it relates to no particular Conſtitution or Form of Government, which in all Countries to be ſure aims at *Juſtice* and Virtue in the General, but intends the Evil adminiſtration of all ſorts of Governours and Magiſtrates every where. This is ſo far from being a fault, that it is the *Promiſe* of God, and the Expectation of all good Men; and was writ by way of *Caution* to the then ruling Authority.

His Second, Third, Fourth, and ſo to the end of his Twelfth Inſtance, which he gives for proof of our being Enemies to the Government, are his *Remarks* upon our proceeding in our *Yearly-Meeting*, which he performs with as ill a Mind, and juſt as much Truth, as he makes *W. P.* to mean Civil Government in p. 97. of his Defence againſt the *Biſhop of Cork*, his *Key* by which he opens that great Myſtery of *W. P*'s in ſaying, *Where we are thought to differ leaſt, there we moſt of all differ.* He

He ſays *we have a* Yearly-Meeting, *that this* Yearly-Meeting *is made up of other Inferiour Meetings, as* Monthly *and* Quarterly; *That the Authority of it is the* Light within, *which is the* Higher Power, *by which they make and conſtitute certain* Laws *and* Canons *Eccleſiaſtical, contrary to the King's Prerogative,* Rights of Parliament, *and* Fundamental Laws of the Land; And that *we virtually repeal ſuch parts and branches of the Laws as do not quadrate with our* Light within; *and thereby* Abſolve *the King's Subjects from their active Obedience, cauſing them to adhere to a* Superiour *Power than that of Kings, Lords and Commons.*

Anſ. Here is the Charge, but where to find the proof we cannot tell, for we think his Authority is too Apocryphal to paſs for ſuch.

That we have a *Yearly-Meeting* is certain; and that it is made up of Perſons ſent from the *Quarterly-Meetings* in the reſpective Counties is alſo true; but this only relates to our own Society, and refers but to ſuch things as are the common Duty, and fall under the Conſideration of any Chriſtian Communion: Nor indeed has it more Authority, though it may have a greater Influence; the buſi-

neſs thereof being compriſed under theſe Four Heads, 1*ſt*, That we are at *Peace* among our ſelves, both in reſpect to our ſelves, and in reſpect to our Perſuaſion and Commerce; a *Juſtice* not only due to every Society, but the *Duty* of It for its own Preſervation. 2*dly*, *Charity*, that where there is the greateſt need and leaſt ability to anſwer it, Care be taken to proportion Relief: Thus the *Poverty* of *Ireland* after the War, the great *Dearth* now in *Scotland*, and the *Spoils* made on our Friends in ſome parts of *Germany* for *Conſcience* ſake; as alſo the *Supply and Redemption* of *Captives*, have and do oblige us to recommend Charity to our Friends, that none among us may ſuffer want. 3*dly*, *Compaſſion* to our Friends in Suffering, whoſe caſes are there conſidered in order to conſider of ſuitable Remedies, which perhaps cannot be ſo well done in the reſpective places where the Grievance ariſes: But this alas extends no farther than an humble *Application* to our Superiours upon the Cognizance we receive of the Fact, for a ſeaſonable and effectual *Redreſs*: We pretend not to compel, but intreat, not to make Laws as is ſuggeſted, but Supplicate Relief, be it in Relation to any hardſhip by Law,

or

or a partial Adminiſtration of it. *Laſtly*, That all be careful to walk up to their Profeſſion, as the Apoſtle exhorted the *Primitive* Chriſtians.

And this being the Buſineſs of our *Yearly Meeting*, we take leave to hope, we ſhall not be miſ-interpreted by the King and Parliament, as if we were erecting an *Imperium in Imperio*; ſince theſe things ought to be ſo far from rendring us dangerous and odious to Government, that they muſt rather recommend us to it; for our Obligations being Voluntary to each other, founded on Love and Choice, where is the Scandal that we are ſuppoſed to the Magiſtrate that we are thus employ'd? Since by theſe Chriſtian Methods he will naturally find his care and work ſit the lighter upon his hands? Nor does this juſtle with the Laws of the Land, ſince by Law we are allowed our Liberty, as Proteſtant Diſſenters, unleſs, we muſt be notwithſtanding eſteemed Enemies to Government uſing it; or having Charity enough to relieve our Friends from Want or Suffering, or maintain and encourage Peace and Piety. It ſeems our very Virtues are our Crimes with this ill Man, and our Chriſtian care muſt be matter of *Danger* to the Engliſh Government.

ment. 'Tis true indeed, ſo far as any Man diſſents from Law, be it upon the moſt religious ground that can be, he may be ſaid to contradict the Law; and according to this Man's way of reading it, his perſuading others to be of the ſame Sentiment, or be true to that he has, is *ſeducing* the King's Subjects, and ſo far, *Contradicting* or *Repealing* the Kings Laws: Which, as it is a moſt unworthy Conſtruction of our practice to expoſe us to the diſpleaſure of Authority, ſo it comprehends every Conſciencious Perſon or Party of Men, in this or any other Nation; and conſequently all Societies of *Diſſenters* every where muſt be *Rebels* to the Government they live under.

But he ſays, *We keep our Doors lock'd, barr'd or bolted, or a Guard of Men to prevent Inſpection, whereby we have forfeited the benefit of the Act of* Toleration.

Anſw. This we very well know is what he would be at, but as it happens theſe are not Meetings intended for *Worſhip*, which are *Open*; nor are theſe *barr'd, lock'd* or *bolted*, or *guarded*, as he is pleaſed to phraſe it, eſpecially out of any deſign of Undutifulneſs to Government, or Prejudice to any Perſon upon Earth. But as the ſubject matter of this Meeting, only

ly concerns the help and Comfort of our particular Society, in things *Honeſt* and *Laudable*, ſo it often happens there are many more preſent than thoſe immediately concerned: And if our Numbers are leſs, and Meeting more private, than what is common, it is not for fear or ſhame, but to do and diſpatch ſuch buſineſs as hath been already obſerved.

Well! but he will have this a *general Rendevouz from almoſt all parts of the World.*

Anſw. Where is the harm of it, if it were ſo? Tho 'tis very rare that any are preſent from other Countries, except Inland, and that of Choice; but they are always welcome when they come, for our Eſtabliſhment is not of *Compulſion* but *Voluntary:* Nor do we make Laws either for *Faith* or *Worſhip*, as he ſuggeſts in this his 6th Inſtance; though we are careful that the Churches every where ſhould walk correſpondent to their Profeſſion, to which commonly they receive from this Meeting a general Chriſtian Exhortation: In all which we cannot ſee the leaſt *diſreſpect* or *inſecurity* to the Civil Government.

His 7th Inſtance is, *That we have a Fund, or Common Stock, which this Meeting orders to be raiſed without the Authority of Parliament,*

ment, in order to ſupport our Government, and propagate our Principles.

Anſw. 'Tis eaſily ſeen what this fooliſh Man would be at, but it will not do. This Meeting orders no ſuch thing: But as it is informed of the State of the whole Society, ſo it recommends the *Wants* of it to the *Free* and *Chriſtian Contribution* of the reſpective Members thereof; which perhaps in others would be a Mark of a *True* Church, though in us, of what pleaſes this *Renegado*, and his malicious Imployers; we wiſh them *Repentance* and *Remiſſion.* However, he neither has, nor can tell us what other Government we have, than that which hath been already expreſs'd and owned by us. And we are ſure he can never prove, that we uphold it by Money; ſince our Services are free, who are the Members of that Aſſembly, or any other amongſt us. We are not of thoſe who have made a **Trade** of Religion, nor that get by Church Government. He himſelf is better inſtructed: And but that he has thrown off all Conſideration of Conſcience or Shame, he could inform the World much better of the Reaſon and Motive of our Proceedings.

But in his 8th Inſtance he would have it believed, *That when the Nation was actually ingaged in a War with* France, *even then we took care that our Friends ſhould not be aſſiſtant; nay, not ſo much as to carry Guns in their Ships.*

Anſw. The Inſinuation is plain, as if it were only then our Principle, to ſerve a Preſent Turn of Diſaffection, and not our former and conſtant Practice. But all that have known us from the beginning, muſt vindicate us from his Inſinuation. And for this Story of *Pennſilvania*, as if our Friends there were of another Mind or Practice, 'tis an effect of Prejudice, as hath been already made appear.

In his 9th and 10th Heads he ſuggeſts, *Intelligence Foreign and Domeſtick, to be one part of the buſineſs of this Meeting.*

Anſw. He might as well except againſt the *Martyrs* upon the *Reformation*, who correſponded with the Proteſtants of *France*, *Switzerland* and *Germany*; and no doubt of it but he would have done it then, as well as Doctor *Story*, and for the ſame Motives. Our Correſpondence is of *Church*, and not of State Matters; and though foreign ſometimes, yet not *Foreign from*

from our Obedience to the Civil Magiſtrate; intermeddling with nothing, relating to temporal buſineſs. We are glad to hear of our Friends Wellfare, and uſually do at theſe Meetings: But unleſs it be *Scotland*, the *Low-Countries* and *Germany*, we know no Occaſion of Correſpondence that is not within this Kingdom and the Dominions thereunto belonging. We would conclude theſe Inſtances here but for this extraordinary paſſage of his, which we will barely repeat, becauſe it doth ſo exactly ſhew the Man, both in his *Temper*, *Underſtanding* and *Deſign*, viz. "I ſay, when this united *Confederacy* (*viz.* "out of *Maryland*, *Virginia*, *Barbadoes*, "*Jamaica*, *Eaſt* and *Weſt-Jerſie*, *Penſil-* "*vania*, *New-England*, *North-Carolina*, "*Road-Iſland*, *Long-Iſland*, *Antegoa*, *Me-* "*vis*, *Ireland*, *Scotland*, *Holland*, *Port-* "*Royal*, *Dantzick*, *Hamburgh*, *Branden-* "*burgh*, *Saxony*, *Germany*, &c.) I ſay, "*ſays he*, when this *united Confederacy* are "moved, either by their *Light within*, or "by a motion of their *inſpired Prophets* "to call to their Aſſiſtance *Two or Three* "*Regiments* from each of thoſe places, "what will become of poor *England?* "Then, tho too late, we may experi- "ence the Truth of *W. Penn*'s words, *viz.*

Where

Where we believed the Quakers differed from us leaſt, there they moſt of all differed.

This, Reader, is ſuch a Demonſtration of the Author, that there ſeems left no room for us to ſay any thing upon it.

He concludes by way of Apology for his Undertaking, *That tho the Quakers have the Confidence to dictate, in the Name of God, to Kings and Parliaments what they are to do, he hopes he ſhall not follow their Example; but when he has diſcharged his Conſcience as an Engliſh-man and a Chriſtian, he ſhall ſubmit all to the Wiſdom of his Superiours, not doubting but to make proof of what he has ſaid, either out of our Books, or by his own Experience.*

Anſw. We are glad to hear he will ſubmit to any thing, but eſpecially to the Wiſdom of his Superiours, and thence hope he will be quiet, provided he remembers what he ſays; for their Great Wiſdom having neglected to take any notice of his Attempts, he is obliged to acquieſce in their Silence. All things do not deſerve an expreſs Sentence, and to ſuch ſilence is ever one: And if he has any reſpect for that Example, he would do well to follow it. However, we can have no Apprehenſion of the Conſequence

of

of what Evidence he can produce from our Writings, that have ſo much to ſhew of his abuſing of them. But for his *Experience*, he muſt excuſe us, if we except againſt it, ſince ours has taught us that he is a corrupt one, by clipping our Writings, and Coining other Senſe, a Forgery as Obvious as Groſs, and moſt reprovable with Men of Truth.

For his *accepting of* G. Whitehead's *Offer, to meet him with Six, Ten or Twelve competent Witneſſes, to prove that he hath groſly and wickedly abuſed and perverted our Writings, and wronged us in Charge, Citation and Obſervation.*

We doubt not, if it proceed to a Conference, our Friend *G. W.* who hath ſo often detected him of groſs Perverſions, both by Writing, and Conference in the preſence of ſeveral Eminent Perſons, will not be wanting to make good his Charge, but not for the ſake of this virulent Deſerter, but thoſe who are or may be impoſed on by him.

We are come now to his *Poſtſcript*, which begins with a great deal of *Rant*, at a Pamphlet againſt him and his Partners, written by a *Member of the Church of* England, *while he hath reaſon to believe* (he ſays) *the Author was a* Real Quaker.

Anſw.

Anſw. If ſo, 'twas more than we knew, as it is, that *F. B.* had any reaſon to think ſo; for he hath taken care to give us none, and perhaps it is becauſe he had none to give, unleſs it ſhould be this, *That no Member of the Church of* England *would ſhew ſo much diſlike to any of the ſame Communion for challenging and expoſing the Quakers, be it with never ſo much Heat or Injuſtice.* Tho we hope, and upon very good grounds too, that the generality of the Sober and Diſcreat of them have better thoughts of us, and that upon Experience too.

But he tells us, *Our Teachers are Men of deſign, and have Ends to ſerve, being, generally ſpeaking, Men of no Fortunes, as Journey-men Carpenters, Taylors, Shoemakers, Combers, Weavers,* &c.

Anſw. We would think that ſuch People, of all others, ſhould be the moſt likely to be free from *Deſign*, or having *Ends to ſerve.* But if that be a good Reaſon which he alledges, both *Jews* and *Heathens* muſt have been much in the right, in objecting *Meanneſs* againſt Chriſt and his Followers; as alſo the *Roman Doctors*, who threw *Textores* and *Sutores* in the face of many of the firſt Reformers; who were juſt ſuch *Mechanicks*, as thoſe

he intitles us to for our Miniſtry. And he knows in his Conſcience that ſuch Poor Men amongſt us, whom God hath qualified by his Spirit, to ſpeak and preſs their Knowledge and Experience for the Conviction and Edification of others, are *conſciencioufly* concerned in the Exerciſe of thoſe Gifts, and that they *labour hard* to maintain themſelves and Families, after the Example of Primitive Teachers, that they might not be *burthenſome* to the Church. Nothing ſhort of the worſt of minds one would think, can make this our fault, and it muſt be one of the weakeſt that can reconcile the *Talents and Education* of theſe *Mechanicks* with the *Jeſuitical* Crafts and Ends he ſuppoſes againſt them.

But he ſays this Pamphlet *ſuggeſts that* F. Bugg *is* Judas, *The Church of* England *the* Jews, *and conſequently that the Quakers are* Jeſus.

Anſw. We will not believe him, for thoſe that abuſe Mens words, may very eaſily abuſe their meanings. However, there is no neceſſity that the *Quakers* ſhould be underſtood to be *Jeſus*, becauſe *Judas* and the *Jews* may joyn againſt them, for that they did formerly againſt his *Followers* as well as himſelf, if by *Judas* we may

may underſtand *Apoſtates* from the Chriſtian Churches. But what if that Book ſuppoſes *F. B.* to be a *Judas?* Has he not been ſo to the Profeſſion he did once, Conſcienciouſly and Zealouſly adhere to, and that with the greateſt Aggravations? Let his Actions ſpeak, and he knows very well it is a word uſually borrowed to character any Perſon that has been falſe to the People or Profeſſion he once was of, and as ſuch, he may not perhaps much miſtake the Author of the Pamphlet, in applying that *Epithet* to himſelf.

But this he will needs have for a Proof, *that the Author is a Real Quaker*; to Credit which, he obſerves to us a Story that he lately heard, of a project propoſed and carried on to acquit *W. P.* of the then general ſuſpicion of being a J——te, tho' he thinks it rather increaſed it; *for*, ſays he, W. P. *and* P. E. *both juggled together, and* P. E. *was to be the* Gentleman, *and as ſuch, to write a Letter thus ſuperſcribed,* To the Honourable *William Penn* Eſq; Proprietor and Governour of *Penſilvania, and* W. P. *to anſwer it. Well! an anſwer to it was written, and both Printed* 1688. *No matter whether each wrote their part, or one wrote both, they were then both* Quakers, *and it was for a Deſign; and to ſerve a Turn*

they can turn their Dialect into any Shape. In like manner I take this ſubſcription of the Obſcure pretended Member of the Church of England *(by his ſcandalous Reflections) to be a Real Quaker.*

Anſw. But why ſo? Suppoſe his Story were true, is it impoſſible for a Church of *England* Man to *diſlike* a *Renegado*, *diſabhor* his Treachery and Malice, and *diſcountenance* thoſe that encourage him, tho' they were of his own Communion? Say no, and We believe there are many thouſands of that Communion of that ſame Mind. For at this rate the Author of *The Contempt of the Clergy* muſt be a *Quaker*, and every one that writes againſt any Clergy-man of her Communion. But the *Rudeneſs* and *Falſhood* of the Story he aludes to about *W. P.* doth very much highten his reckoning. His inſinuation is, that the Letter to him, *is fictitious, and that* W. P. *writ both, or if he did not, they were both Quakers, and therefore the ſame thing.* His conſequence is, *the Quakers will turn their Dialect into any Shape, to ſerve a Turn.*

Now if the Story be falſe, the Conſequence muſt fall to the Ground; and that it is ſo, not only *W. P.* denies that he is the Author of the Letter, but, the

Perſon

Perſon that writ it, hath owned himſelf the Author of it to divers Perſons, and is well known to have never been of our Profeſſion, but for ſeveral Years hath been, and ſtill is, in a publick and eminent Employment under the preſent Government. And if this ill Man will not believe us, any Man between us ſhall have that Satisfaction, if what we ſay be ſcrupled.

Now for as much as this Paper doth in two or three places of it, maliciouſly reflect upon our Friend *W. P.* as if he were *Popiſhly* affected, though we are ſatisfied that *F. B.* believes in his Conſcience quite other things of him; our Reader is deſired to peruſe thoſe very Letters that paſſed at that time of day (88) and he will not think his time loſt, or the worſe of *W. P.* We may add that in 86, and in the ſame Reign, no leſs Man than the *Arch-Biſhop Tillotſon* did beg our Friend's pardon for ſo much as giving Occaſion to any to doubt of his being a Proteſtant, from ſome cold words dropt upon that ſubject, which Letter is extant, and written with his *own hand*, with a ſingular Reſpect as well as Vindication of him from ſuch Reflections.

Upon

Upon this ſubject we ſhall only add, That he that takes *pains* to miſtake and abuſe People, and that at any rate, cannot *deſerve* the Countenance of honeſt Men, whatever he may of their *Frowns*. And we ſhould think it Labour very ill beſtowed to attempt their Conviction, that can credit him in his Endeavours againſt us, ſince they are attended with ſuch horrid Inſtances of Corruption and Prejudice. It is a common Proverb, that *One Renegado is worſe than three Turks*, which is true in this Man's caſe, not for his Abilities, but his *Abuſes*. He is the very Reverſe of Chriſtianity, for inſtead of doing good in ſeaſon and out of ſeaſon, he ſeems *inceſſantly miſchievous*; the worſt part of which is this, that though others may be as eager, they are not ſo culpable in their Oppoſition; for what may be called Zeal in them, is a *Self-condemning Preſumption* in him: And we believe though God is pleaſed to ſuffer him to go on for a time, He will either render his Endeavours ineffectual, or make him in the Concluſion his own Condemnation and Burden; as hath fared with others leſs guilty than he hath appeared.

We

We ſhall ſay little of his fooliſh Aggravations and Abuſe of a Zealous Paſſage in a Book of *James Parnel*'s, who obſerving and blaming the great *Pride*, *Luxury* and *Forgetfulneſs* of God, among a People of high Profeſſion in their *miſuſe* of their Plenty; This Man would have him ſay, 'tis Sin to enjoy ſuch Plenty, inſtead of a Sin to *abuſe* it, leſt he ſhould want an Occaſion to cenſure us in the careful Enjoyment of what God hath given us. But we cannot be ſilent under the Injury he commits againſt the Dead, in robbing that godly Young Man of the *Innocency* of his Death, and the *Reputation* of his Martyrdom, by making him to have *ſtarved* himſelf: For his Death was occaſioned by the barbarity of the *Goaler* and thoſe that committed him; as the Leaves *F. B.* quotes out of the *Serious Apology* written by *G. W.* and *W. P.* declare, and ſome yet alive in *Colcheſter* can witneſs: Whoſe laſt words were, *Here I dye Innocently*, which he could never have done, had he been *Acceſſary* to his own Death.

But, ſays he, *ſome may ſtill object, that they hear nothing againſt the* Quakers *from the* Presbyterians, Independents *and* Baptiſts, *ſave only from the* Church of England, *&c.*

land, &c. to which he anſwers on the behalf *of the Diſſenters, that they are one with the Church in this caſe, and are ſorrowfully affected, that they are joyned with them in the Act of* Toleration; *and not only ſo, but that he has a* Teſtimony well Atteſted *of their abhorrence of our blaſphemous Tenents.*

Anſw. We cannot think the Church of *England* ever made this Man her Advocate, or that She and the Diſſenters have concurr'd in his Enterprize, we would ſhew a greater Reſpect to both, and have a better Opinion of their Moderation. 'Tis plain he wants the credit of their Authority, having ſo little of his own. And we are very well ſatisfied he prevaricates with his Reader, when he boaſts of a Teſtimony *ſo well Atteſted*, that it is no other than what he has *Collected out of ſome of our old Adverſaries Books of thoſe Perſuaſions*, which proves no *Concurrence* with the Church of *England*, or either of them with him in his Addreſs to the Parliament, to have our Faith and Practice cenſur'd and ſuppreſſ'd, but rather a proof of Forgery, to give his Collection the force of a Commiſſion. His enumeration of our Tenents is the Epitome of his *Perverſions:* For as we cannot quit any point of our own; ſo we abhor every one of them as given by him.

To

To Conclude, that he may ſhew himſelf *all of a piece*, he ſays to the *Lords* and *Commons* in the Parliament aſſembled, *Here you have the Unanimous Conſent of all Proteſtants, both* Conformiſts *and* Non-conformiſts, *for the* Examination *or* Cenſuring *and* Suppreſſing *the Errors of the Quakers: And as this*, ſays he, *would tend to the ſtopping of the* Gangreen *of Quakeriſm. So 'tis hoped, and* earneſtly prayed, *that the ſame may be taken into your Serious Conſideration.*

Anſw. We have made Enquiry of the ſeveral Claſſes of *Diſſenters*, and they purge themſelves from giving him any ſuch Credentials; and leaſt of all that they ever ſaid, as he expreſſes it in the tail of his former Paragraph, *viz. That they are ſorrowfully affected, that they are joyned with the Quakers in the Act of Toleration:* On the contrary they are ſorry many of them, to ſee a Man pretending to Reform, fill'd with ſo much Prejudice as ſeems to them to animate him againſt us; as indeed we are that *Envy* as well as *Untruth* ſhould ſo much predominate. For under all his pretences to mean no ſuch thing as Perſecution in all he ſays, he concludes with a freſh breath of ſeverity againſt us, in an earneſt prayer that *we may be cenſured and ſuppreſſed in Principles and Practice*, that is, in our

Religion. But thanks be to God, This Man is none of our Judge, and hath ſufficiently *forfeited* the Reputation of a Witneſs. We appeal to our Books in impartial Mens hands, and our conſtant Converſe among our Neighbours, if they have heard any ſuch Doctrine from our Mouths, or obſerved any ſuch Actions in our Lives, as makes up the heap of this Mans Clamour and Calumny againſt us.

And now *Sober Reader* and *Inquirer*, that thou may'ſt better acquaint thy ſelf with our real Principles, be pleaſed to examine them, as laid down by our ſelves (a Juſtice never to be denied to any People) which thou wilt find in two little Treatiſes, one entituled, *Truths Principles*, by *John Crook*, firſt printed in 62, and divers times ſince, the other called a *Key*, &c. by *W. Penn*, now in the 10th Edition, and for a larger Account, *Robert Barclay's Apology*, all Sold by *Tacy Sowle* in *White-Hart-Court* in *Gracious-Street*; which we hope will be Satisfactory, at leaſt ſo far as to deliver us from the *Frightful* and *Black* Inſinuations of our Buſie and Angry Adverſaries, to whom we wiſh Repentance, and to them that unwittingly encourage them, a better underſtanding of us, and our ſo much miſrepreſented Principles.

Poſtſcript

Poſtſcript.

As for the Government of *Penſilvania* being guilty of *Perſecution* for *Religion* as he ſuggeſts, 'tis juſt as true as all the reſt: For 'tis not only a Fundamental Law of their Government, that every Perſon ſhould enjoy a Liberty of Conſcience, but it is ſo fully practiſed, that even all other Proteſtant Perſuaſions ſhare equally with our ſelves in the Adminiſtration of the Government: The preſent Lieutenant Governour to *W. P.* being a Member of the Church of *England*, and many of the Council and Aſſembly, the Judges and Juſtices being of that and other diſſenting Proteſtant Communions.

But as we are for Liberty of Conſcience every where, ſo we are no where for having Government affronted and abuſed, in the name of Conſcience, by Groſs and Inſolent Behaviour.

And for our Friends there, they have been ſo far from a Spirit of Perſecution, that it is but too plain they have long ſuffered under it, from ſuch Inſolent and Abuſive Pens as this Man has treated us with.

FINIS.